AN
ESSAY
ON THE
FUTURE LIFE
OF
BRUTE Creatures.

By RICHARD DEAN,
CURATE of MIDDLETON.

------- *Paſſimque ſoluti*
Per Campos paſcuntur Equi:---- VIRG.

MANCHESTER:
Printed by *J. Harrop*, oppoſite the *Exchange*.

MDCCLXVII.

BRITISH MUSEUM

THE

PREFACE.

THE Reader will give me Leave to detain him a Moment with a few Obſervations relative to the ſubſequent Diſcourſe. He may perhaps think it odd to make a Demand of this Nature, after ſo long an Introduction; but it is hoped he will change his Opinion, when he has conſidered it, and look upon it as having a Degree of Pertinence, which renders it neceſſary to be offered here.

The Notion of the Poſt-Exiſtence of Brutal Souls is far from being ſo new as ſome People imagine; for, beſides what the Author has advanced concerning it in the following Tract, ſome Moderns of more exalted Underſtandings, have employed their Pens this Way. Much may be found, as to this Opinion, in an ingenious Book intitled *free Thoughts upon the Brute Creation*, though it has been a Queſtion with many, whether the Author was in earneſt or no. The *Chevalier Ramſay* has ſaid more to this Purpoſe in his Principles of *Natural and Revealed Religion*,

Religion; a few Paſſages occur in the *Rabbinical Writers*, and the *Chriſtian Fathers*, relative to the ſame Point, and the *Pythagorean Doctrine of the Tranſmigration of Souls*, plainly ſhews it to have obtained amongſt the ancient Heathens.

What is delivered in the Eſſay before us, is the Produce of ſuch Principles, as appeared to the Author moſt directly appoſite to the Point in Hand. He has followed his own Judgment, without building upon the Opinions of other Men, though ſome of them are

very plauſible, and ingenious, and might poſſibly have been taken up with more Entertainment to the Reader. The Manner in which the future Exiſtence of Brutes is here deſcanted upon, may be deemed too ſerious, but the Nature of the Subject was ſuppoſed to require it.

The Author is ſenſible, that the Notion of the Tranſmigration of Souls is a witty Invention, and contrives very properly for the Puniſhment of human Brutality. It was certainly a noble Device of the Ancients, to deter Men from indulging

indulging in ſordid and mean Paſſions, to preach that their Souls, after their Seperation, ſhould paſs into the Forms of ſuch Beaſts as they moſt reſembled in their Paſſions, there to endure the Horrors of a ſhameful Debaſement, and an odious Servility. He is alſo far from diſapproving of that Extenſion of this Doctrine which has been made in after Times. He does not ſee why the Souls of thoſe Two-legg'd Animals, who have wantonly abuſed and tortured ſuch Numbers of Quadrupeds on Earth, ſhould not hereafter tranſmigrate into their Forms, and become

Chaiſe Horſes, common Hacks, Coal Carriers, Pointers, Spaniels, *&c. &c.* in the Regions of Hell. There are only two Reaſons why he has not gone upon this Notion, that it has already been treated with inimitable Humour, and he did not know how to prove it.

For the laſt Reaſon alſo, he does not join with Ramſay in his Opinion as to the Poſt-Exiſtence of Brutal Souls. This Gentleman ſuppoſes, that the Souls of Brutes are certain Intelligences that fell in a pre-exiſtent State. God he thinks doomed them, as

a Puniſhment for ſuch a Fall, to be confined to Brutal Machines in the preſent, 'till they had ſuffered, a deſtined Time, the Miſeries of Degradation, and their Crimes were atoned for. But this is too much like Tranſmigration, and therefore is a Notion which the Author did not think proper to follow for the Reaſon before-mentioned.

Beſides, it appears very natural to him to think that the Variety of Souls is as great as that of Bodies, that all the animated Forms, exiſting in the Univerſe, are actu-

ated by Principles of Intelligence peculiar to their Natures, and of Capacities proportioned to the ſeveral Offices which Providence has appointed them to fulfil; that all theſe Souls are immaterial Subſtances, and muſt conſequently in Virtue of their being ſo, continue for ever, if the Creator of all Things is not pleaſed ſometime or another to deſtroy them.

In the following Eſſay the Author does not cite, in Proof of his Doctrine, all thoſe Scripture Paſſages, which are taken Notice of in the free Thoughts of Doctor Hildrup.

Hildrup. This admired Writer obſerves, that the ſeveral Places of Scripture where the inferior Creatures are ſaid to praiſe God, or are called upon ſo to do, have a much more exalted Meaning than is generally conceived by vulgar Minds. It may be, that they are capable of doing Honour to their Maker from Principles of Will and Knowledge. But, ſince ſuch Paſſages may very well ſignify that all Brute Creatures praiſe God, as adminiſtring Occaſions to his Praiſe, we could not think to introduce them as Evidences of their Poſt-Exiſtence, on the Score

of

of the other Meaning, which is ſo ſingular and uncertain.

We have omitted ſome other Paſſages of Scripture, apparently favouring our Deſign, becauſe Chriſtians for the moſt Part, are united as to one particular Senſe of them. Such are thoſe Paſſages in *Iſaiah*, where the Prophet ſpeaks of new Heavens, and a new Earth, of the Lion as eating Straw like the Ox, the Wolf as laying down with the Kid, *&c.* Theſe Phraſes have been generally taken for Prophetical Deſcriptions of the happy Change, to be effected in the World

World on the Introduction of the Goſpel. We do not deny the Propriety of this Conſtruction, but we think nevertheleſs, that ſuch Phraſes have a much larger, and more comprehenſive Meaning. We are of Opinion, that the Harmony they repreſent as ſubſiſting amongſt Creatures of Diſpoſitions ſo oppoſite, belongs to ſome certain State of Being, very different from any that the World has been yet acquainted with, and that new Heavens, and a new Earth, import a Change in Nature far ſuperior to a Local confined, and tranſient Beatification. We have

not

not induced ſuch Paſſages as Proofs of our Opinions, for the preceeding Reaſon.

As the Author, by aſſerting in the Introduction that Brutes were involved in the Infelicities of this World, on the Score of their Demerit, ſeems expreſly to contradict his own Explanation of a Paſſage in St. Paul, which ſuppoſes the Sin of Adam to be the Occaſion of their Miſeries, he therefore begs Leave to offer ſomething here by Way of reconciling the Reader to Doctrines ſo apparently oppoſite. In the Introduction he ſpeaks his own

own Sentiments, and if he has gone further than the Scriptures will bear him out, he willingly retracts them, from a firm Perſuaſion that he ought to pay the utmoſt Deference to thoſe ſacred Oracles. But he is not yet conſcious of this, he aſſerts only, that Brutes muſt have Demerit of ſome Kind to render them Objects of divine Indignation; and if in his Explanation of Saint Paul's Words, he has ſaid that Adam's Tranſgreſſion brought Evil upon them, he is apprehenſive of no Contradiction here; the Guilt of that Man might perhaps extend itſelf

to

to Brutes, Vegetables, inanimate Nature, and all the Parts of this Syſtem. The Scriptures ſeem to intimate as much *, and if ſo, the Reader will hardly think him inconſiſtent in what he has hitherto advanced upon this Subject. It matters not whether the

---

* Moſes repreſents, in Geneſis, the Ground as curſed for the Sake of Adam, who had eaten the forbidden Fruit. And thus ſaith Iſaiah, "the Earth alſo is defiled under the Inhabitants thereof, becauſe they have tranſgreſſed the Laws, changed the Ordinance, broken the everlaſting Covenant, therefore hath the Curſe devoured the Earth."

Guilt

Guilt alledged was actual, or imputative.

The Author attempts, in the following Pages, to confute the Doctrines of De Carte, Mallebranche, *&c.* relative to the Natures and Powers of Brute Animals. He eſteemed this a very neceſſary Undertaking, ſince their Tenets are directly levelled againſt the Point he had in View. How far he has ſucceeded in this Matter, the impartial Reader is left to judge for himſelf.

If People were inclined to credit

Stories, the following would be ſufficient to convince them of the Abſurdity of the Doctrine, which teaches that Brutes are unintelligent Machines. I mention it here becauſe it was communicated too late to have a Place in the Body of the Eſſay. The Story is as follows:

A certain Gentleman had a moſt excellent Pointer, which, whenever he went a Shooting, he was ſure to take out with him. The Gentleman's Cuſtom was, on his Return from his Diverſions, to diſcharge his Piece at Magpies,

or

or Carrion Crows, which he would take ſome Pains to look for in the Trees as he paſſed along. The Dog on this Occaſion always kept behind, I ſuppoſe that he might not frighten theſe Birds away, but that his Maſter might have a fair Chance at them. It happen'd one Day, as he was upon this Buſineſs, that a Magpye, perched in the Top of a large Oak, eſcaped the Gentleman's Notice. The Dog, ever attentive to his Maſter's Pleaſures, peeps into the Tree himſelf, and eſpies the Party-coloured Animal, whereupon he runs up to his Maſter, who was

got ſome Yards from the Place, lays hold of the Lap of his Coat behind, and gives it a ſmart Pull with his Teeth. The Gentleman, in Surprize, turns about to ſee what was the Matter, when the Dog immediately trots back to the Tree, and ſhews him the Bird, which the Gentleman very ſoon tumbled to the Ground. I wonder, after ſuch an Inſtance of Sagacity in a Dumb Animal, how any Man alive can have the Effrontery to maintain, that Brutes are unintelligent Machines.

The Author, very ſenſible of the

the Superiority of the intellectual Faculties of Man, compared with thoſe of the Brute Creation, hath, he flatters himſelf, ſaid nothing in the following Eſſay, which may be ſuppoſed in any wiſe to diſparage their Excellency; to confound the future Intereſts of Man and Beaſt, and throw the latter upon a Level with the former. As he believes that no Perſon ever imagined his Dignity injured, becauſe his Dog ſtands under his Table, eats the Crumbs that fall from it, and lies upon a Bed of Straw here, in his Stable Yard, ſo he does not ſee how he

can

can take the leaſt Offence at a Notion, which is only concerned to keep up the like Difference betwixt them in Point of Situation hereafter. But ſuch is the Pride, and Vanity of ſome People, that forſooth they cannot bear to think, that any Animal in the World below them, ſhould have a Claim to Immortality.

In all the Arguments we have urged in Proof of the future Exiſtence of Brutes, we have endeavoured to keep as cloſe to Reaſon as poſſible. And the Paſſages we have cited from Scripture, on that Account,

Account, are ſuch as we preſume cannot be applied to other Purpoſes, without a manifeſt Violation of their Meaning. The Reader may now proceed to take a View of them.

14 NO 63

A N

ESSAY

ON THE

Future Life of BRUTES.

PROPOSITION I.

THE Scriptures plainly intimate, that Brute Animals will have a Being in future, and partake in ſome Degree of thoſe Benefits which ſhall be conferred after the univerſal Change.

Particularly this appears to be the clear Senſe of ſome Verſes in the 8th Chapter of the Epiſtle to the Romans. Theſe Verſes begin thus, " For the earneſt Expectation of the Creature waiteth for the Manifeſtation of the Sons of God. For the Creature was made ſubject to Vanity, not willingly, but by Reaſon of him who hath ſubjected the ſame, in Hope. Becauſe the Creature itſelf alſo ſhall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God. For we know, that the whole Creation groaneth, and travaileth together

together in Pain, until now, and not only they, but ourſelves alſo, which have the firſt Fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the Adoption, to wit, the Redemption of our Bodies."

Theſe Verſes are explained thus: By the Word Creature, is underſtood the Things that are made, the viſible World, and all it contains, living, and lifeleſs, ſenſitive, and inſenſitive, as contra-diſtinguiſhed to Man; Man is not here implied by the Term Creature, for the whole Paſſage under Con-

ſideration is an Argument addreſſed to him, the Purpoſes of which, ſhall hereafter be ſpecified.

The earneſt Expectation of the Creature thus defined, are Expreſſions which muſt not be taken in a ſtrict and literal Senſe, but for a certain Form, or Figure of Speech, not uncommon in the ſacred Writings, which attributes perſonal Acts to ſenſeleſs Matter, or living Creatures inferior to Man. The Uſe of it in this Place is to ſhew, that the Injuries which all Nature ſuſtained by the Fall, were ſo prodigious, that even ſenſeleſs,

and

and irrational Things ſeem to ſpeak the moſt earneſt Deſires, and utter the moſt ſanguine Wiſhes for a Reſtitution. The Sons of God are true Chriſtians, and good Livers, and their Manifeſtation which the Creature is ſaid to expect, is that viſible Diſtinction which ſhall be made betwixt them, and Unbelievers, and Hypocrites, at the laſt Day; for then, and not 'till then, will all Men apear to us, what they really are; at preſent we are often deceived in our Judgments, as to good and bad Men.

The Creature, as before defined, was made ſubject to Vanity, to Inſtability, and Change of Being, and Condition, not willingly, that is not by any Choice of its own, but by Reaſon of him who ſubjected the ſame, that is, through Adam, who by his Tranſgreſſion, brought it into Bondage and Subjection to thoſe Evils. The Words in Hope, which are added to the 20th Verſe of the Paſſage here cited, ſhould be connected with the 19th, and the whole 20th Verſe, theſe Words excepted, ſhould be read within Parentheſis,

as

as we ſhall ſhew more plainly by and by.

For the Creature itſelf, an Expreſſion directly pointing out to us, the lower Orders of Beings ſhall be delivered from the Bondage of Corruption, that is, from that State of Change and Inſtability, Decay and Death, to which it is now conſigned, into the glorious Liberty of the Children of God, that is, into that happy Condition of Freedom and Deliverance from theſe Evils, which will be the final Privilege of all good Men.

For

For we know, that the whole Creation, or every Creature groaneth and travaileth in Pain together, until now; here, leaſt his Meaning in the preceeding Verſes ſhould be miſunderſtood, the Apoſtle more fully explains himſelf, by adding the Word every, to Creature, or whole, to Creation; and not only they, but ourſelves, which have the firſt Fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the Adoption, to wit, the Redemption of our Bodies; not only they, that is, all the Creatures of this viſible World, but we alſo, who experience

rience the divine Favour in ſo extraordinary a Manner, even we ourſelves, groan within ourſelves, as well as they, waiting for the Redemption of our Bodies. This makes it very clear to you, what the chief Object of the Creatures earneſt Expectation before-mentioned is, namely, that it is a Freedom or Exemption from the Evils of Inſtability, Decay, and Diſſolution, to which the Bodies of living Beings, and all material Forms, are univerſally ſubject.

But this Deliverance is not to take Place 'till the Sons of God

are

are manifeſted, or in other Words, 'till the End of the World, and therefore the Creature is ſaid to wait for their Manifeſtation, only becauſe it is the happy Prelude to it.

The Paſſage thus explained, we ſhall hold it out to your View, briefly paraphraſed, firſt laying before you, the Senſe of the Context, that you may ſee how it is connected with it.

Expoſitors obſerve, that in the Chapter from whence the above cited Paſſage is taken, the Apoſtle

is

is addreſſing himſelf particularly to the Jews. Let this be as it will, the Scope of the firſt Part of it is unqueſtionably to perſuade thoſe whom he had converted to the Chriſtian Faith, whether Jews or Gentiles, to live up to the Rules of their Profeſſion; for which Purpoſe he aſſures them, that a Life ſo conducted, would infallibly ſecure them againſt the Wrath of God; there is now ſays he, no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit. They muſt not think after embracing the Faith in Chriſt, ſtill

ſtill to indulge their ſenſual Inclinations, and carnal Appetites, for if they did, he declares they ſhould die notwithſtanding. The mere act of Faith, would not be ſufficient to ſave them, if their moral Conduct was not of a-Piece with it. If ye live, ſays he, after the Fleſh, ye ſhall die, but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live. He then endeavours to fortify them againſt the Terrors of thoſe Sufferings to which the Profeſſion of the Chriſtian Religion might poſſibly expoſe them. He ſets before them the Happi-

neſs

neſs of the next State, which in his Opinion, is infinitely more than ſufficient to compenſate for the Miſeries they ſhould undergo on the Score of their Religion in the preſent.

The Sufferings ſays he, of the preſent Time, are not worthy to be compared with the Glory which ſhall be revealed in us. A Glory which all Men, and eſpecially all Chriſtians, could not be imagined to doubt of, ſince it was in ſome certain Meaſures and Degrees, the Expectation of all God's Creatures beſides. For the earneſt Expecta-

tion

tion of the Creature (of every inferior Being in the viſible World) waiteth for the Manifeſtation of the Sons of God, for that Period when the Glory above-mentioned, ſhall be revealed in them; (for the Creature itſelf was made ſubject to Vanity, to Inſtability, and Change of Condition, to Decay, and Death, not willingly, or of its own Choice, but by Reaſon of Adam, who by Sinning, brought thoſe Evils, and Calamities upon it;) in Hope, that itſelf alſo, when this Glory is revealed in the Sons of God, ſhall then be delivered, that is, ſhall be releaſed from

from the ungrateful Viciſſitudes of its preſent State, and appointed to one where it ſhall be no more annoyed with them for ever. For it is no Secret to us, that all Nature, every inferior Creature in the Univerſe, travails in Pain, expecting to be delivered; and not only they, but we ourſelves, we of the human Race, and of the Chriſtian Profeſſion, groan within ourſelves, waiting for the Redemption of our Bodies, for their Deliverance from the Evils they now labour under, and their Conſequent Glorification. The Apoſtle concludes his Argument thus,

thus, " It is by this Hope of the Glory to be revealed, and our everlaſting Deliverance from Evil, that we are enabled to hold faſt our Faith, and perform the Conditions of our Salvation."

Having thus ſhewn you what the Meaning of this Paſſage of Saint Paul is in our Opinions, we ſhall now lay before you the Senſe which other Expoſitors are pleaſed to put upon it.

By the Word Creature, they ſay, is ſignified the Gentile World only. By the Manifeſtation of the

the Sons of God, that Diſcovery of the Faithful amongſt the Jews, which was to be made upon the preaching of the Goſpel amongſt them. By the Creatures waiting for this Manifeſtation, the Deſire of the Gentiles to hear the Word, but which could not be gratified, 'till it was known who amongſt the Jews would receive, and who would reject it. The Subjection of the Creature to Vanity, means the Idolatry of the Gentiles, to which Folly they became enſlaved, either through the Devil, who forced them upon it, or becauſe they were deſerted of God, and

therefore were left to invincible Blindneſs, and Ignorance. By the Hopes of Deliverance which the Creature entertains, is to be underſtood, the Expectation that the Gentiles had of Deliverance from Idolatry, and Reſtoration to the Knowledge, and Worſhip of the true God, by the Light and Power of the Goſpel. For this then did the firſt Chriſtians groan? Oh noble Thought of profound Commentators!

Thus you have the two Opinions of the Paſſage in Queſtion. We ſhall briefly ſhew the Inconſiſtencies

ſiſtencies of the latter, in order to eſtabliſh the Truth of the former.

In the firſt Place, we deny that the Word Creature in the Paſſage under Conſideration, relates only to the Gentile World, and that this is the true Senſe, and genuine Meaning of it there; for it ſtands without an Addition, or is accompanied only with the Word *every*, and therefore might be ſuppoſed to take in all the Works of God, in the viſible World, if the Apoſtle had not in the Uſe he makes of it, plainly ſhewn, that he pointed at Beings of an inferior Nature.

Beſides, there is nothing to be gathered from the Context, which warrants the Notion, that the Gentile World is here ſignified by the Word Creature.

2dly, The Places by which the Senſe here put upon the Word Creature, is pretended to be confirmed, are very little to the Purpoſe, as every candid Examiner will eaſily perceive. One of them is that of the 16th of St. Mark's Goſpel, where Chriſt delivers his laſt Charge to his Diſciples, the Words are, " Go ye into all the World, and preach the Goſpel unto

unto every Creature." Here becauſe Creature is to be underſtood as ſignifying the human Species only, Expoſitors conclude, that in the Paſſage before us, the Word Creature muſt have the ſame Meaning alſo. This Concluſion indeed would be juſt enough, if the Premiſſes were agreed; but unfortunately the Caſe is much otherwiſe. For in the Text of Mark, where the Word Creature is made uſe of, the preceeding, and ſubſequent Expreſſions, together with the Natures and Powers of thoſe to whom they are addreſſed, ſhew plainly, that all the

World there is to be taken only for this Globe of Earth, as the Commiſſion to be executed by the Apoſtles, the Perſons to whom our Lord ſpake, does, that the Words every Creature, ſignify the human Species only. But there are no ſuch Expreſſions uſed by Saint Paul in the Paſſage in Queſtion, from whence we can at all conclude, that by Creature, he means the Gentile World; and therefore the two Places are nothing alike. The Notion of their being Parallels, is imaginary, and formed only to ſupport a weak Hypotheſis of dreaming Expoſitors.

ſitors. The like may be ſaid of all other Places, with which the Paſſage under Conſideration is compared, or to which we are referred for the Senſe of the Word Creature, according to Saint Paul; they are ſo very different in their Purport, that not one of them can be conſidered as a proper Expoſition of it.

This Notion of Expoſitors, touching the Signification of the Word Creature, in the Paſſage before us, ſeems to derive from two Cauſes. The one is, that in ſeveral Places of the new Teſta-

ment, where the Word Creature is uſed, human Creatures either partially, or all of them together, are underſtood thereby. The other is the Fear of giving Futurity to the lower Animals.

The firſt Reaſon, why the Creature of St. Paul, is made to ſignify the Gentile World, is to be ſure a very good one. The Word Creature, in three Paſſages of the new Teſtament, is found to carry ſuch a Senſe along with it; and becauſe it is ſo, it muſt therefore have this Conſtruction put upon it in the fourth, at all Adventures,

right

right or wrong; this indeed is very logical, and a neat Method of ſolving Difficulties, but is a Rule of Interpretation that muſt be rejected by every Man of common Senſe.

The ſecond Reaſon, why the Word Creature muſt at all Events be ſuppoſed to ſtand for the Gentile World, is the Fear of giving Futurity to Brutes; for if it is not to be thus underſtood, thoſe Beings, oh! dreadful Thought, muſt then have an Intereſt in future Worlds. What Man is he that can bear even the Idea of ſuch a Thing?

Thing? And therefore what good Man is there, who would not rather pervert the Signification of a thouſand Scripture Texts, than ſubmit to an Explanation of one ſo repugnant to his Sentiments? Maugre all the cleareſt Evidence upon Earth, he never can allow Brute Animals an Exiſtence in another State, Millions whereof appear in his Eyes to be too contemptible, even to deſerve it in this.

The Word Creature, in the Paſſage under Conſideration, cannot mean the Gentile World, becauſe

cauſe the Reception, which the Goſpel and its Preachers met with amongſt the Heathens, was not kind enough to equal that Degree of Deſire there ſpoke of. Earneſt Deſire ſuppoſes the Object extremely beloved, and ſuch as (when offered) muſt be embraced with the greateſt Joy and Alacrity. But we know, that the Goſpel was oppoſed and villified, and its Preachers traduced and perſecuted by the Gentiles; and hence, it is very unlikely, that this earneſt Deſire was the Deſire of the Gentiles, or its Object the Goſpel.

Furthermore,

Furthermore, this cannot be the Meaning of the Apoſtle, becauſe it involves a Contradiction. It ſuppoſes the whole Heathen World, to be waiting with Impatience for the Goſpel, at the Time when the Words of the Paſſage in Queſtion, were delivered; and that it had not as yet been preached to thoſe bewildered People, which is falſe; for we know, that ſome Time before that Period, God had opened the Door of Faith to the Gentiles, and a Decree had paſſed in a general Council concerning them.

Laſtly,

Laſtly, the Notion, that the Creature of Saint Paul, is the Gentile World, and the Object of the earneſt Expectation he mentions, the Goſpel, which was to be preached to this People after the Jews had been firſt favoured with it, deſtroys the Connexion between the Text and Context, and ſtrips the Apoſtle's Words of all Meaning and Sentiment. Is it not natural to ſuppoſe, that after ſpeaking of the Happineſs of a future State, or of a Glory to be revealed, as the Reward of Obedience and Suffering, he ſhould endeavour to imprint a Truth of

ſuch

ſuch Importance upon the Minds of his Converts? And is it not therefore natural to ſuppoſe, that the Paſſage in Queſtion is an Argument for this Purpoſe? I do not know, that any Thing could more effectually baniſh all Diſtruſt of Men concerning a State of future Glory, confirm their Hopes, and ſtrengthen their Belief of it, than a Conſideration, that all Nature below them had, in one Reſpect or another, a general Expectation of it. In this View at leaſt, the Paſſage appears to have ſome Deſign; in the other, none at all, as is evident thus; the A-

poſtle

poſtle obſerves, that the Sufferings of the preſent Time, are not worthy to be compared with the Glory which ſhall be revealed in us; and then, if Creature ſignifies the Gentile People, ſays, For the Gentiles are earneſtly waiting to ſee, who amongſt you Jews, will receive the Goſpel, and who will not, that they may have it communicated to them. Is not this to force the Apoſtle upon a foreign Subject, and ſtrip him of all Meaning, and Conſiſtency?

But admitting for once, that the Apoſtle by Creature means the

the Gentiles, what Advantage I wonder is it to thoſe who ſuppoſe he does? How will the Subjection of the Gentiles to Idolatry, which is underſtood by the Word Vanity, be accounted for? Will not this prove an inſuperable Difficulty? The Text ſays, the Creature was made ſubject to Vanity, not willingly, and can you conceive that either God, or the Devil, forced the Gentiles into Idolatry? Obſerve how many Reaſons there are to combat this Opinion.

If God is ſuppoſed to ſubject the Gentiles to Idolatry, he muſt deny

deny that Honour to be due to himſelf which is his due, and which his infinite Perfections very juſtly claim from all his Creatures. And can you imagine that God ſhould do this, that he, who is ſo jealous of his Glory, ſhould compel the Creature to give it to ſome other Being? Beſides the Suppoſition is an Attack upon his Attributes; for if God is ſuppoſed to have forced the Gentiles into Idolatry, you make him the Author of it, and impeach his Holineſs; you repreſent him as contradicting his own Declarations of his extreme Abhorrence of it, and

deny his Veracity; and finally as diſcharging Vengeance upon his Creatures, for a Crime which they could not ſhun, and therefore you arraign his Juſtice.

Neither is the Opinion that the Devil forced the Gentiles into Idolatry, attended with Conſequences leſs repugnant to Reaſon. This malicious Spirit is repreſented in the Scriptures as a Tempter and a Deceiver, as accompliſhing his Deſigns upon Man, by Wile and Artifice, by Fraud and Circumvention; but they no where give us to underſtand, that he acts with ſuch

ſuch Force upon the Will, as to over-rule its Elections, and render falſe Worſhip, and neglect of the true God inevitable. And indeed the mere Idea of the Devil's having this Power over the Souls of Men is enough to ſhock the moſt reſolute Perſon alive. It is an Idea which tells him he is born to be mocked, deceived, inſulted, and miſguided here, and to be ruined, and undone for ever hereafter. It ſuggeſts alſo, that either the Devil is a Principle independent of God, or that God, who can but will not reſtrain him, is a negligent Being, without Eſteem

and Regard for his own Productions.

But in ſhort, what clearly evinces, that theſe Words of Saint Paul, "and the Creature was made ſubject to Vanity, not willingly," cannot ſignify the involuntary Subjection of the Gentiles to Idolatry; and that thoſe others, "by Reaſon of him who ſubjected the ſame," have no Relation to either God or the Devil as Agents in this Affair, is this expreſs Aſſertion of the ſame Apoſtle in another Place, that Mankind were inexcuſable for the Sin of Idolatry. For if this Aſ-

ſertion

ſertion is true, Idolatry is a voluntary Act, and choſen in Defiance of Reaſon and Evidence, and therefore it is either demonſtrably plain, that the Subjection of the Creature to Vanity, againſt its Will, does not mean its Subjection to Idolatry, or that the Apoſtle notoriouſly contradicts himſelf.

Laſtly, it is ſaid, that the Creature ſhall be delivered from the Bondage of Corruption, that is from the Vanity to which it was made ſubject, for Vanity and Corruption in this Place, are equivalent Terms, into the Liberty of

the Sons of God, into that State of Freedom from it, with which all good Men ſhall be finally privileged. For this Deliverance, not only the Creature or the whole Creation below Man groaned, but even the firſt Chriſtians themſelves, the Apoſtles, who had the firſt Fruits of the Spirit. And not only they, ſays Saint Paul, but we ourſelves groan within ourſelves, waiting for the Redemption of our Bodies. Now would not any other Perſon, but a learned Commentator, ſuppoſe, that the Object of the Creatures earneſt Expectation, was its Redemption from

from bodily Evils? That the Vanity to which it was ſubject, the Pain in which it travailed, and the Corruption it ſhould be freed from, were all of them Phraſes relating to the Body? Would he not be naturally led to think thus, after the Apoſtle had made himſelf liable in common with all Creatures, to the Burdens they groaned under, and declared, that he waited as well as they did, for the Redemption of his Body? For what Evils could the firſt Chriſtians reformed, and purified by the Spirit of Jeſus, be ſubject to in common with other Creatures,

but ſuch as were incident to Bodies in a State of Mortality? No Perſon however, except a Commentator, could ever think that Idolatry was the Evil under which the Creature groaned, and from which it waited for Deliverance, ſince every one elſe would ſee that this was manifeſtly charging the Apoſtles themſelves with the Follies of Idolatry, and Superſtition. For if it was Idolatry which the Creature groaned under, and expected to be releaſed from, the Apoſtles alſo groaned under the ſame Evil, and conſequently were notorious Idolaters.

Hence

Hence then, ſince the Opinion, that Saint Paul, in the Paſſage we have conſidered, means the Gentile World, is full of Abſurdities and Contradictions, it is evident, that the Senſe we have put upon it at the Beginning of this Book, is the only true Senſe.

And hence, likewiſe it is a Doctrine of Saint Paul, that all God's Works are eternal, that at the Conſummation of Time, when he ſhall clothe his beloved Children with glorious, and immarceſſible Bodies, the inferior Works of his Hands ſhall feel the happy

Effects

Effects of his Power and Goodneſs, and riſe reſtored to certain Degrees of Splendor, and Perfection of Being, from which they are never to fall any more.

We might have here obſerved, that the Exiſtence of Creatures under the ſame Forms, had never been diſcontinued, but for Sin; that this is a Scripture Doctrine, and therefore a good Argument for the endleſs Duration of Creatures of all Degrees; we might have alſo produced other Scriptures in Favour of the Futurity of Brutes; but ſhall at preſent con-

tent

tent ourſelves with the before cited Paſſage, as ſufficient for this Purpoſe.

PROPOSITION II.

THE Doctrine of a future Exiſtence of Brute Animals, is maintained by ſome Jewiſh Writers of the firſt Claſs, and the Chriſtian Fathers.

Tertullian, againſt Hermogenes, makes the following Remark upon theſe Words of Saint Paul, " and the Creature itſelf ſhall be delivered from the Bondage of Corruption,

Corruption, into the glorious Liberty of the Children of God;" then, obſerves he, " there ſhall be an End of Death, when the Devil, its chief Maſter, ſhall go away into the Fire, which God has prepared for him, and his Angels; when the Manifeſtation of the Sons of God, ſhall releaſe the World from Evil, at preſent univerſally ſubject to it; when the Innocence and Purity of Nature being reſtored, Beaſts ſhall live in Harmony with Beaſts, and Infants ſhall play with Serpents; when the Father ſhall have ſubdued his Enemies to his Son, and

put

put all Things in Subjection under his Feet."

Origen, againſt Celſus, when ſpeaking of the Sun, and Moon, uſes theſe Expreſſions, "concerning theſe great Bodies, we confeſs, that they alſo wait for the Manifeſtation of the Sons of God," they wait for this Event, becauſe in Conſequence of it, ſome notable, and illuſtrious Change is to paſs upon them.

Manaſſeh, the Jewiſh Rabbi, in his Diſcourſe on the Reſurrection, aſſerts, that Dumb Animals will

will have a much happier State than ever they enjoyed, when Men ſhall riſe again. And Philo, in his Book of future Rewards, ſpeaks thus, " there is no Doubt but that hereafter Brute Animals will be diveſted of their Ferocity, and become tame and gentle, after the Manner of other Creatures, whoſe Diſpoſitions are ſubdued to Harmony and Love." And in another Place he ſays, " then that is when Innocence ſhall reign in all the Regions of reſtored Nature, the whole Race of Scorpions, Serpents, and other at preſent noxious Reptiles, ſhall become harmleſs,

harmleſs, and have no Power to afflict People with their Stings."

Theſe Citations from the Ancients, are ſufficient to convince you, that the Notion of the future Exiſtence of Brute Animals is not quite ſo novel, as ſome Folks perhaps have been inclined to imagine.

PROPOSITION III.

REASON declares in Favour of the future Exiſtence of Brutes, by determining that Brutes have Souls.

Deſcartes,

Deſcartes, Mallebranche, and the Diſciples of theſe profound Philoſophers, are pleaſed indeed to maintain a very different Opinion concerning them. They ſay, that Brutes have no Souls at all. Their Actions they allow expreſs an Underſtanding, but then they ſay it is only as every Thing elſe which is regular expreſſes it, as a Watch, a Clock, or any other Kind of Machine expreſſes it. But this Underſtanding is as diſtinct from the Beaſt, as that which ranges the Wheels of a Watch, a Clock, *&c.* is from them.

It is utterly inſenſible as to all its Operations; it eats without Pleaſure, cries without Pain, grows without knowing it. In ſhort, according to theſe Sages, Brutes are nothing in the World, but certain animated Parcels of Matter, under different Forms, directed hither and thither, to this or that End or Object, at the Will, and Pleaſure of him who made them.

But ſurely, theſe are ſtrange Doctrines, and never can be cordially believed, whilſt there is a Grain of common Senſe left amongſt Men. For is it poſſible

for any Perſon alive really to think, that a Log of Wood, and a Brute Animal are alike, as to Senſibility? That this has no more Feeling under the Blows of a Whip or a Stick, than that has under the Strokes of a Carpenter's Ax? Let us ſuppoſe there is ſuch a ſingular Sort of Mortal in the World, we aſk him what Reaſon is to be aſſigned why the one cries out, and the other remains ſilent, under the Stripes and Bangs he inflicts upon it? Is it becauſe they are equally inſenſible? No. Is it becauſe they are equally ſenſible? No, if they were equally inſenſible, external Injury would never be complained of by either

either of them. If they were equally ſenſible, it would extort Cries and Lamentations from both alike. Is it not evident therefore, to a Demonſtration, that the Brute is ſenſible of Pain, and the dead Log of Wood has no ſuch Perception? Whoever doubts of the Fact, reproaches his own Faculties; and the Philoſophy which promotes a Scepticiſm of this Nature, ought to be baniſhed from human Societies. It manifeſtly ſerves for no other Purpoſe than to introduce a Diſbelief of all Reality, to make Men Fools, and not only ſo, but ſavage, barbarous, and cruel Fools.

Beſides, is it not repugnant to common Senſe to ſay, that a Brute Creature eats without Pleaſure? There is not a Man upon Earth, who knows any Thing of the Matter, but muſt eternally think otherwiſe. Does not every Day preſent us with Inſtances of the Taſte of the Brute, and his Power of diſtinguiſhing? Do we not ſee how the Horſe pines over Hay which has been damaged in the Curing, and with what eagerneſs he feeds upon that which retains its Sweetneſs? He is never known to take up with a Diſh of Ruſhes, nd Thiſtles, when he has a Feaſt of

of finer Vegetables in his Choice; and every Country Farmer is ſenſible of the many Treſpaſſes he commits, to indulge his Palate, and fill his Belly, with the more delicious Produce of Lands defenced againſt him. In ſhort, it is a Fact incontrovertible, that Brutes of all Kinds will eat of ſome particular Sorts of Food, to a Degree of Burſtneſs, whilſt they ſhew an Indifference to other Kinds, which Nature notwithſtanding has provided for them. If this does not evince that Brutes have Pleaſure in eating, I am afraid there

is no Proof for any one Fact in the World.

It is equally repugnant to Reaſon to ſay, that Brutes grow without knowing it. Every young Animal is obſerved to be afraid of an old Animal, or more properly of one of his own Species, arrived at the Age of Maturity and Vigour; but when he has got up to the ſame Pitch, his Fear of him vaniſhes, and you find him ready to try his Strength with him upon every Occaſion. Now would not any Man naturally conclude from hence, that the Creature was ſenſible

ſible of his Growth? We cannot put any other Conſtruction upon the Caſe, without doing Violence to our Underſtandings; and therefore in this Inſtance alſo, the Philoſophy of Mallebranche, attacks the common Senſe of Mankind.

The Abſurdity of ſuppoſing Brutes inſenſible as to their Operations, is only equalled by the Abſurdity of ſuppoſing a Similarity betwixt the Motions of Brutes, and the Motions of Clocks, Watches, or other Machines which act upon Mechanical Principles. In Reſpect of an Agent of this

Kind, there is no Progreſſion from leſs to greater Degrees of Perfection in Motion, or Action. Time, Uſe, or Cuſtom, can add nothing to it but Facility of Motion. In Reſpect of Brutes, this Progreſſion is evident, at firſt they are ſlow, and aukward in their Actions, move ill, and imperfectly; as they grow older, they improve; move and act more compleatly. In many Inſtances they are obſerved to change their uſual Modes of Operation, the better to attain particular Ends, and in almoſt every Thing they are put to, to be capable of Proficiencies that

are amazing. Does not all this demonſtrate the Difference betwixt Brutes, and material Agents, as to the Principles, and Powers which govern them? Theſe Obſervations ſeem alſo to go much againſt the Opinion, that Brutes act by Inſtinct, eſpecially if it is perfect in the Moment it is communicated. But indeed, we ſhould ſay nothing about Inſtinct, 'till the Senſe of the Term is more fully aſcertained. At preſent, it is vague, and indeterminate, and thus we ſhall leave it.

Finally, Brutes cannot be Machines

chines directed by an infinite Intelligence; their ridiculous Motions and Activities, are not to be aſcribed to a Being ſo perfect, as the immediate Cauſe. For can God be ſuppoſed to be taught to Swear, and talk obſcenely, in a Parrot, or to chatter Non-ſenſe, and Bawdry in a Magpye? Can you fancy that he gives the Machine of a Brute, this or that Motion, or places it in this or that particular Attitude, at the Sound of a Curſe, the Crack of a Whip, or on other arbitrary Signs of human Invention? No, it is impoſſible you ſhould, the Idea of his interpoſing in this Manner,

Manner, is incompatible with the Dignity of his Nature, and ſhocking to common Senſe.

Hence, the Notions of De Carte, and Mallebranche, concerning the Nature of Brute Animals, and Springs of Action of theſe Creatures, are abſurd and incredible. They are moreover, contradictory to the expreſs Words of Scripture; we there find the Principles of diſtinct Knowledge and Underſtanding, attributed to Brutes, in this Exclamation of the Prophets, "for the Stork in the Heavens, knoweth her appointed Times,

Times, and the Turtle, and the Crane, and the Swallow, know the Times of their coming, but my People do not underſtand the Judgements of their God." It is evident by this, that a Brute acts upon an intelligent Principle of its own; for if its Motions were the Effects of infinite Intelligence, the Prophet was very wrong in introducing it as an Inſtance of Regularity, to ſhame unthinking Man out of his Follies, and awake him to a Senſe of his Duty, or the Calls of his God.

Hence, Brute Animals are to be

be conſidered as Creatures that move and act of themſelves, or as having Souls, by which they are informed and directed. The Memory of Brutes, their Power of comparing, and diſtinguiſhing, and above all, their Senſes, which neceſſarily infer a ſentient Principle, are additional Confirmations of this Truth never to be ſhaken.

PROPOSITION IV.

THE Notion of a Soul, includes Immortality, and endleſs Duration of Exiſtence.

The

The Word Soul, according to the Doctrines of the Ancients, has a three-fold Meaning or Diſtinction; it is conſidered as a ſpiritual, a ſenſitive, and a vegetative Principle. Man is poſſeſſed of it in all the three Senſes, Brutes in the two laſt, and Trees, Herbs, Plants, *&c.* have only the vegetative Soul. According to the Moderns, the Diſtinction of Souls is infinite, as the large, and the narrow Soul, the merry Soul, the ſad Soul, the dull Soul, the briſk Soul, the ſweet, and the ſour Soul, the happy Soul, and the miſerable Soul, the damn'd happy Soul, the damn'd

good

good Soul, the damn'd jolly Soul, and ſo on *ad infinitum*. This Manner of ſpeaking of Souls, is an Argument of fine Breeding, and ranks amongſt the firſt Accompliſhments of a Chriſtian, at this Time of Day.

We leave People at preſent, to enjoy themſelves in the Uſe of it, and proceed to the Definition of the Nature of a Soul, as of that Principle only which informs Men, and other living Creatures.

The true Notion of a Soul, in this limited Uſe of the Word, is the

the Notion of it as of a certain ſimple unextended indiviſible Subſtance, the natural Properties whereof are Life, Underſtanding, and Activity. This I ſay, is the true Notion of the Nature of a Soul, if it is a Thing which differs eſſentially from all material Subſtances; for Matter is ſomething under all Forms, which is naturally compounded, extended, and diviſible, without Life, Underſtanding, and Activity; and therefore a Soul, which is ſomething of a contrary Nature, muſt be uncompounded, *&c.* whoſe

Properties

Properties are Life, Underſtanding, and Activity.

Now, according to this Definition of a Soul, and Deſcription of its eſſential Properties, the very Notion of the Nature of it, includes a Capacity for Immortality, and endleſs Duration of Exiſtence. For if Life is a natural Property of the Soul, or rather of a Soul, we cannot but conceive it to live ſo long as its Nature endures; no Suppoſition can be formed of the Deſtruction of this Principle of Life, but what involves the Deſtruction of a Soul's Nature and

Eſſence. And becauſe the endleſs Duration of a Soul is aſſerted in its Unity, and Indiviſibility, becauſe ſince, as having no Parts, it cannot be divided into Parts, and as a Subſtance uncompounded, it is not liable to Diſſolution, therefore a Soul, truly is a living Subſtance, which cannot die in the uſual Acceptation of the Term, and capable of endleſs Duration of Exiſtence, in Virtue of its Immateriality.

Hence, ſince all Souls are naturally immortal, and capable of exiſting for ever, nothing there-

fore

fore can preclude Brute Animals, or the Souls of Brute Animals from that better State to come, but a fundamental Deſtruction of them. They muſt continue through all the Revolutions of future Ages, if they are not annihilated.

PROPOSITION V.

THE Notion that God annihilates the Souls of Brute Animals, is founded on weak Principles, and oppoſes Arguments much clearer, and ſtronger for the Continuation of them.

It is generally imagined, that the Souls of Brutes are annihilated when they die, and two Reaſons are uſually given for it. One is, that Brutes are incapable of Religion, and therefore can have no Right to a State deſigned only for Beings who have been exerciſed therein. The other, that they were created only for the preſent Purpoſes of Man.

As to the Propoſition, that Brutes are incapable of Religion, there is no doubt but it expreſſes a Fact; though at the ſame Time it muſt be confeſſed, that now and then we

we meet with a few of them that diſcover ſomething like a Notion of it in particular Inſtances. There are Brutes which would ſooner be hanged than pilfer or ſteal, under the greateſt Temptations; there are Brutes which are invariably true to their Attachments, that take up Affections, and profeſs Friendſhips, which nothing but Death itſelf can diſſolve. It has been averred in Print, that a certain *Dumb* Creature aided in the Chorus of an Anthem; and it is notorious to the World, that Numbers of them make as great a Point of attending at Church on

public Service Days, as the moſt rigid Pietiſts do. Indeed, it may be objected here, that a Brute goes to Church only becauſe his Maſter goes, that he is ignorant of what paſſes there, and returns Home the ſame Brute he went, neither better nor worſe than he was before. But allowing this to be a Fact, it by no Means proves, that the Brute is leſs religious than Multitudes of the human Species are. For Thouſands of thoſe go to Church, only becauſe their Acquaintance go, follow Fathers or Mothers, Uncles or Aunts, as a Dog follows his Maſter, are as unmindful

unmindful as this Animal, of what is ſaid or done there, and return Home as ignorant and uninformed as the verrieſt Brute upon Earth.

But, if Brutes are incapable of Religion, what is the Conſequence? Only that they have no Right to a State deſigned for Beings who have been exerciſed therein; and what Perſon in the World ever imagined they had a Right to ſuch a State? It ſurely does not follow, that becauſe they have no Right to a State of this ſuperior Degree hereafter, they have therefore a Right to none at all, that they

have not a Right to be treated as other Creatures will be according to their Natures, and Capacities, or as infinite Wiſdom and Juſtice ſhall appoint. Nothing of this Kind is deducible from the Argument here advanced againſt the future Life of Brute Animals. For ought that this ſhews to the contrary, the Notion of ſuch a Thing may be as true as any other Opinion that ever was entertained. Certain it is, that a future Life of Brutes cannot be abſolutely denied, without impeaching the Attributes of God. It reflects upon his Goodneſs, to ſuppoſe that he

ſubjects

ſubjects to Pains, and Sorrows, ſuch a Number of Beings, whom he never deſigns to beatify; upon his Wiſdom, that he forms them for the miſerable Duration of a Moment, without leaving himſelf a Power to extend their Duration, and better their Condition; upon his Love, that he expoſes them to the horrible Evils of Nature, and the cruel Treatment of ſuperior Beings, which a tender Diſpoſition would be concerned to remedy or prevent. And laſtly, it reflects upon his Juſtice, to ſuppoſe that he deſtroys without a Recompenſe, Creatures that he

has

has brought into ſuch a State of Infelicity, and in ſome Meaſure capacitated for everlaſting Happineſs. Theſe Obſervations are ſufficient to teach you, that the Defects of Brutes, with regard to Religion, are but weak Arguments whereupon to ground an Opinion of their Annihilation.

2dly, The Notion that Brute Animals were created only for the Occaſions of Man in the preſent State, to miniſter to his Pleaſures, Conveniences, and the like, is a weak and unwarrantable Conceit. We do not mean here to take an Inch

Inch from Man's Height, or a Grain from his Right; we confeſs he is a tall Creature, and has mighty Privileges. He ſtands at the Head of all terreſtrial Beings; he is a King over them, by divine Appointment, and has a Right to Dominion, in Virtue of his Dignity. The Beaſts of the Field obey, and ſerve him, and the Fowls of the Air, and the Fiſhes of the Sea, are continually miniſtring to his Pleaſures, and Conveniences; we allow, that a View might perhaps be had to theſe Ends, in the Formation of ſeveral Sorts of Brute Animals; but we think,

think, it is a Proof of much Vanity and Ignorance, to conſider them as created only for theſe Purpoſes. May not God be ſuppoſed to have raiſed this mighty Frame of Things with a Deſign to diffuſe his Goodneſs, and diſplay his Glory? May he not be conceived to have conferred Life, and Senſibility upon ſuch an infinite Variety of Creatures, with a View to their Happineſs, and to have given Exiſtence to all that amazing Diverſity of Forms in the Univerſe, that his Power and Wiſdom might be known, and magnified through the whole

Circle

Circle of Being? Whoever puts a Negative upon theſe Queſtions, does not ſeem to regard either Scripture or Reaſon. The Scriptures expreſly declare, that all Things were created for the Pleaſure of the ſupreme God, perhaps that he might delight himſelf in the Contemplation of his Perfections ſo ſtrikingly exhibited in them; that all his Works were formed to give him Praiſe; and that we muſt remember to magnify him for them. And does not Reaſon plainly tell us, that a Creature, as to itſelf, with the Powers of Life, Underſtanding, and Activity, is really

really benefited, and in a State ſuperior to dead Matter?

We are egregiouſly miſtaken then, when we talk of Brute Animals as exiſting for no other Purpoſe than to miniſter to the Pleaſures, and Conveniences of Man. Theſe, if allowed to be Ends for which they were made, are evidently ſubordinate; and of a lower Degree; and if the Pleaſures they afford are conſidered as mere Gratifications of Appetite, and the Conveniences accruing from them, are ſuppoſed to ſignify that ſervile Drudgery which Thouſands of them

them undergo for us, they are not ſo properly to be called Ends for which they were originally deſigned, as accidental Circumſtances, that are owing to Man's Fall, and his Weakneſs, Want, and Depravity, conſequent upon it.

Hence, though Brute Animals are incapable of Religion, this Defect is no Proof that after Death they will be annihilated. They may, notwithſtanding a moral Incapacity, be ſtill continued in Being, and have ſuch Places allotted them in a future World, as are ſuitable to their reſpective Natures

and

and Capacities. And this is an Opinion the more probable, ſince it appears to be agreeable to the Juſtice, and Goodneſs of God.

Hence, ſince the Notion that Brute Animals were formed only upon Man's Account is a groundleſs Conceit, we have therefore further Cauſe to believe, that their Exiſtence will be continued after Death. It is evident, that God conferred upon them ſome Degree of Good when he conferred Life and Senſibility; and who will undertake to ſhew that this is bounded by a ſhort, and tranſient Exiſtence?

God's

God's communicative Goodneſs is always the ſame, and if his Benevolence is eternal, it is much more likely to be true that he will continue to communicate it to his Creatures (if their own Unworthineſs does not hinder) beyond the fleeting Periods of the preſent Time, in after Ages, for ever.

Moreover, ſince God in the Formation of Creatures diſplays his Perfections to the End, he may be adored, and magnified for the Excellence, and Variety of them, is it not extremely probable that they will be continued to ſerve the

like Purpoſes in a World to come? The Ways and Works of divine Providence, are but little known at preſent; and yet the Contemplations exerciſed about them, wrapt up as they are in Clouds and Darkneſs, are the Sources of much Pleaſure to the Soul of Man, and furniſh many noble Arguments for Praiſe, and Reverence. If this is the Caſe now as to the Matter of our Contemplations upon the Works of Creation, what will it be then, when all the Secrets of Nature are unfolded, when every Thing which God has made is exhibited in its utmoſt Perfection,

and

and all the Wonders of his Wiſdom fall within the Compaſs of human Knowledge? We dare not preſume to aſſert, that the Happineſs of Men in a State of Glorification, will conſiſt in Scenes of this Sort, and yet we cannot find that the Notion of ſuch a Thing is incompatible with any State of Intelligences however elevated. For infinite Wiſdom forms no Creature of any Kind that is not fit to employ the Contemplation, and engage the Attention of Spirits in all Degrees of their Exaltation. This is true of any one ſingle Production of divine Wiſdom, and of the

leaſt of the Creatures of God's Power; and therefore muſt be eſpecially ſo of the whole Collection of them. And what is there amiſs in ſuppoſing, that ſome of the Hours of our Happineſs in Futurity, may be ſpent in ſurveying the noble Strokes of Elegance and Beauty, diſcoverable in this immenſe Collection? Would it not be a rational Employment, agreeable to the pureſt Taſte, and compatible with the Dignity of human Spirits in any Degree of Bliſs, or State of Exaltation? We cannot but think that the Suppoſition of ſuch a Caſe is indubitable, admitting,

mitting, that we are ever to be acquainted with the Prodigies of our Maker's Art, and the ſeveral dark Particulars relating to the Animal World, are in any future Age to be cleared up, and explained to us.

PROPOSITION VI.

THE Objections drawn from the Scriptures, againſt the Futurity of Brutes, are no real Objections, but miſtaken Notions of the Signification of Terms, and Paſſages.

The Places of Scripture which ſeem to furniſh Objections againſt a Continuance of the Being of inferior Animals, are principally theſe two: Solomon in his Eccleſiaſtes, propounds this Queſtion, "who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beaſt that goeth downward to the Earth?" And David in the Pſalms ſaith, "Man abideth not in Honour, ſeeing he may be compared to the Beaſts that periſh." By the going downward of the Spirit of a Beaſt, in the former Paſſage, is ſuppoſed to be meant the Mortality of Brutal Souls, and by

by the Word periſh in the latter, their utter Annihilation. We ſhall ſhew that People are miſtaken in both theſe Particulars.

The true Reading of the former Paſſage is this, who knoweth concerning the Spirit of a Man, whether it goeth upward, or touching the Spirit of a Beaſt, whether it goeth downward to the Earth? For ought then that this Queſtion thus put implies to the contrary, the Souls of Brutes may be immortal, as well as the Souls of Men. It is certainly evident, that Solomon in this Place never de-

ſigned to teach us, that the Souls of Brutes after Death, were to be totally cancelled, as appears from a preceeding Declaration. "I know ſays he, that whatſoever God doth, it ſhall be for ever, nothing can be added to it, and taken from it, and God doth it that Men ſhould fear before him." This is expreſly aſſerting the Eternity of all God's Works.

The Word periſh has various Acceptations, but is never uſed in the Scriptures to ſignify Annihilation. In that Paſſage of the Pſalms before cited, it is put to expreſs Oblivion,

Oblivion, or Forgetfulneſs. Beaſts die and periſh, that is, are forgotten, and herein is Man very properly compared to them; whilſt he lives he is honoured and reſpected, but when he dies his Honour dies with him, and he ſinks into a State of Oblivion; he is forgot in a few Years, as if he had never been.

Hence, ſince the future Life of Brutes is not at all affected by thoſe Paſſages of Scripture which People have any Pretence to form into Objections againſt it; it cannot therefore be alledged, that we have

have done any Thing hitherto to weaken the Authority of this ſacred Book, by ſubjecting it to Contradictions.

And hence likewiſe, it appears of how great Conſequence it is for People to read with Thoughtfulneſs and Sobriety, the Word of Truth. Other Places like theſe we have now conſidered, may be eaſily miſconſtrued through Inattention, or a careleſs Peruſal, and ſuch perhaps as very nearly concern the Intereſt, and Happineſs of their Souls.

PROPO-

PROPOSITION VII.

THE Objections againſt the Futurity of Brutes, beſides thoſe we have already remarked, conſidered as human Sentiments, are not founded in Reaſon, but in Pride and Envy, and falſe Notions of Things.

We ſuppoſe the following Queſtions to be put by ſome Perſon or other, and to imply chiefly what as an Objector he has further to offer againſt the future Life of Brute Animals. Shall Beings of this inferior Nature be intitled to a Place in the bliſsful Regions of another

another World, as well as I? Shall a ſilly Worm, or a paultry Fly, or a deſpicable Mite, have any Exiſtence there? Why had I the Gift of a moral Underſtanding, and for what Reaſon am I expoſed to ſo many Difficulties in the Purſuit of an Intereſt which Brutes, ſuch inſignificant Things are ſure to obtain without them? Would it not have been better for me that I had been a Beaſt alſo?

If the firſt Queſtion is denied, as the Objector ſuppoſes it ſhould be, he will find himſelf attacked with an Argument that makes exceſſively

ceſſively againſt him. For if Inferiority of Nature, or a leſs Degree of Excellence, is looked upon as a ſufficient Reaſon for excluding Brutes from an Intereſt in Futurity, it will juſt prove as much with Reſpect to Man, and ſo it will prove too much. For if a Brute is not intitled to any Intereſt in a future World, becauſe he is inferior to a Man, a Man is therefore not intitled to any, becauſe he is inferior to a Cherubim. If a Spirit of this exalted Order could be ſuppoſed to talk in the groſs Style of a human Creature, he would ſpeak as contemptibly of him,

him, as he does of the Brute; ſhall Beings would he ſay of this inferior Nature, be intitled to a Place in the bliſsful Regions of Eternity, as well as I? The Objection therefore againſt the future Exiſtence of Brutes, as founded in the Imperfections of their Natures, muſt certainly be given up.

It ſhould ſeem by the ſecond Queſtion, as if People entertained a ſorry Opinion of Dumb Animals, and eſpecially of the more minute Kinds. We ſuppoſe their Eſteem for Things is meaſured by their Bulk, and for this Reaſon, a human

man Dwarf is a deſpicable Animal. But this is to take up Notions very abſurdly. A Fly, and a Mite, are diminutive Creatures, a Worm an humble Thing which creeps upon its Belly, in Dirt and Darkneſs, a Quadruped ſtands higher, and thou O Man! with two Legs, and an erected Countenance, looks higher than the Quadruped. But ſhould thy Elevation in this Scale of Imperfects, occaſion thee to deſpiſe the inferior Works of Nature, and look upon them as mean and inſignificant? Shouldeſt thou take Offence at a Leſſon which teaches a Continuation

tinuation of their Exiſtence, becauſe they are low and little in thy Eyes? Thou wilt be aſhamed of entertaining ſuch Sentiments, when thou reflecteſt that Life, in its loweſt Degrees, and minuteſt Portions, is a ſweet Poſſeſſion, and that he who made thee, made every Creature in its order below thee. Thou wilt learn from hence, that this good of Life, is the Communication of that Perfection in God, which eternally ſeeks to beatify its Objects, and that thou can'ſt entertain a mean Opinion of no Creature, without ſome Reproach to that Wiſdom which

contrived

contrived it. Remember, that it was not a Thing beneath the Dignity of Heaven to create the moſt diminutive Animal; and how then can it be unbecoming the ſame adorable Power to continue its Exiſtence? Thy Sentiments O Man, in this Inſtance, are the Suggeſtions of Pride, Envy, and Prejudice.

It is a Proof of much Ignorance for a Man to aſk why he is endowed with moral Powers, and has ſo many Difficulties to ſtruggle with in the Matter of compaſſing a State which Brutes are ſecure of

without them? Is not all this evidently deſigned to qualify him for Degrees of Bliſs, in another World, as much ſuperior to that of Brutes, as he ſurpaſſes them in Dignity of Nature. If he makes a proper Uſe of theſe moral Powers, and vanquiſhes like a Chriſtian Hero, the Trials and Difficulties that encompaſs him, he will have no Occaſion left him to murmur at his Lot, or envy the future Happineſs of Beings beneath him.

Laſtly, it is certain, that by a continued Abuſe, or Miſapplication of his Powers, a Man may with

with Reſpect to Futurity, forfeit every Advantage he was capable of poſſeſſing, and have nothing left him but the ſad Expectation of a dreadful Sentence, and a terrible Doom! In this Situation it would be no Wonder if he wiſhed himſelf a Beaſt, or thought the Condition of that Animal preferable to his own, ſince the leaſt Degree of Happineſs is before no Happineſs, and to be a ſimple Oyſter, with all the low and languid Senſibilities of that Creature, is far better than to be a Man with the piercing Apprehenſions of Miſery, never to be determined. The cer-

tain Proſpect of future Perdition, would make a Man wiſh that he was a Stock, or a Stone, or had never exiſted at all. But this is the Language of a fooliſh Profligate, reduced to Madneſs and Diſtraction through his Vices, and never can be conſidered by ſerious People, as a Proof that the Situation of the human Race is leſs eligible than that of Stocks, or Stones, or Brute Animals. If a Man becomes wretched in future, it is owing to himſelf; he had a Power to mount up to a glorious Pitch of Happineſs, and if he neglected to exert it, on ſo noble a

Principle,

Principle, and in ſo worthy a Cauſe, no one will think to caſt the Blame upon his Maker for this.

Hence, ſince the ſeveral Objections againſt the future Life of Brutes, conſidered as the Sentiments of Men, are as weak and impertinent as the pretended Objections of Scripture, all the Arguments therefore advanced in Favour of it, ſtand unimpeached. We do not preſume to ſay, that theſe Arguments demonſtrate the Point, but we cannot help flattering ourſelves with the Notion, that

they render it extremely probable.

We ſhall now undertake to make ſome Applications to the Reader, of ſuch Parts of the preceeding Eſſay, as we hope will be of Uſe to direct his Conduct, with Regard to the Creatures below him.

I ſuppoſe by this Time, he is ſufficiently convinced, that Brute Animals are ſomething more than mere Machines, have an intelligent Principle reſiding within them, which is the Spring of their

their ſeveral Actions and Operations: If ſo, he will eaſily perceive that he ought to treat them as Beings, very different from Machines, that where he propoſes to avail himſelf of their Services, he will uſe ſuch Methods in the Management of them, as are ſuitable to a Nature that may be taught, inſtructed, and improved to his Advantage; and not have Recourſe only to Force, Compulſion, and Violence. And if Creatures, under Management for the Ends he deſigns them, ſhould now and then ſhew a little Reſtiveneſs, and Oppoſition, or refuſe to do as he

means they ſhould do, he will learn to make proper Allowances for this obſtinacy of Temper in them, from Reflexions upon himſelf; who as a Being, with Inclinations of his own, is conſcious that he is not always to be guided by others, and kicks at Inſtruction, in a Thouſand Inſtances.

He will moreover conſider, that as Brutes have Senſibility, they are capable of Pain, feel every Bang, and Cut, and Stab, as much as he himſelf does, ſome of them perhaps more, and therefore he muſt not treat them as Stocks, or Stones,

or Things that cannot feel. It is lamentable to think, that any Occaſion ſhould be given for Remarks of this Sort, at a Time when the World is poſſeſſed of ſo many ſuperior Advantages, when Mankind ſo far exceed the Pitch of former Ages in the Attainments of Science, and when Heaven itſelf has interpoſed to teach them ſo many tender Leſſons of Pity, and Compaſſion. But the Fact is notorious, maugre all the Privileges we enjoy under the Improvements of natural Reaſon, and the gracious Diſpenſations of religious Light, Cruelty is exerciſed

in

in all its hideous Forms and Varieties. Brutes are every Day periſhing under the Hands of Barbarity, without Notice, without Mercy; famiſhed as if Hunger was no Evil, mauled as if they had no Senſe of Pain, and hurried about inceſſantly from Day to Day, as if exceſſive Toil was no Plague, or extreme Wearineſs was no Degree of Suffering. Surely this Principle of Senſibility in Brutes, intitles them to a milder Treatment, than they uſually meet with from hard, and unthinking Wretches, as the Miſeries it makes them liable to, give them a Claim

to

to ſome Returns from a juſt and benevolent Being, in another State.

Furthermore, a Man will conſider that as Brutes are made ſubject to him by the Appointments of Heaven, he ought to look upon them as Creatures under his Government to be protected, and not as put into his Power to be plagued and tormented. Very few of them know how to defend themſelves againſt him, as well as he does to attack them, and therefore it is only on particular Occaſions that he can be juſtified in falling upon them. For a Man to torture a

Brute,

Brute, whoſe Life God has put into his Hands, is a diſgraceful Thing, ſuch a meanneſs of Spirit as his Honour requires him to ſhun. If he does it out of Wantonneſs, he is a Fool, and a Coward; if for Pleaſure, he is a Monſter. Such a Mortal is a Scandal to his Species, and ought to have no Place in human Societies but as a Hangman, or a Butcher.

Laſtly, ſince from the Nature and Exigences of the Times, it is expedient that Brutes ſhould be killed, their Lives therefore ought to be taken from them in the

eaſieſt, and ſhorteſt Manner poſſible. Humanity feels this Truth, and Men of the cruelleſt Diſpoſitions will ſome Time or another be forced to confeſs it. They will no doubt be called upon to Account for every Act of Barbarity committed upon Brutes, in the Day when God ſhall Judge the World by Jeſus Chriſt.

ADDENDA.

IN the preceeding Tract we have reaſoned from ſuch Principles as appeared to us to make more

more directly for the future Exiſtence of Brute Animals.

There remain ſome general Arguments of Scripture, and Reaſon, more remotely relative to this Point, which we ſhall here lay before the Reader.

Saint Peter ſpeaking of the Times when Chriſtian Converts ſhall receive the Comforts of their Faith, ſays, " and God ſhall ſend Jeſus Chriſt, which before was preached unto you, whom the Heaven muſt receive, until the Times of Reſtitution of all Things."

In

In his Epiſtles he has this Doctrine, " for according to his Promiſe, we look for new Heavens, and a new Earth. Now, if all Things are to be reſtored, then Brutes are to be reſtored; and if this whole material Syſtem is to be renewed, does not this include the material Forms of all living Creatures? Beſides, the Arguments already advanced to ſhew that Brutes have Souls, and in Conſequence thereof, may exiſt hereafter, we may ſuperadd this, that Brutes have *Ideas*, and a Power of communicating them. Every Species has a Language peculiar to itſelf, by Means

of

of which, all the Individuals that compoſe it, are able to converſe with each other, to impart their Pains, and Pleaſures, their Fears, and Dangers, their Deſires, and Intentions, and what can all this ariſe from, but an intelligent Principle reſiding within them.

Moreover, though Brutes prey upon each other, and though Nature in a Thouſand Inſtances ſeems to direct this Proceeding, yet we muſt not imagine that this was the ſole End for which they were originally formed. For it is impoſſible to be true, that a God of perfect

perfect Order, and Harmony, ſhould be the Author of eternal Strife, Diſcord, and Bloodſhed; that infinite Goodneſs ſhould deſign a Number of Creatures to tear each other in Pieces, and at the ſame Time inſpire them with the moſt horrible Fears of ſuch a Fate; or that infinite Wiſdom ſhould ſo wonderfully diſplay itſelf in the Mechaniſm of a Fly, if it was only meant to gratify the Appetite of a Spider, or a Swallow.

Laſtly, we may add, that our Ideas of the Attributes of God, ſeem neceſſarily to point out a

Continuation of that mighty Chain of living Beings, which is the Aſtoniſhment of all contemplative Minds. *Muſt* there not be a huge Chaſm, and a vaſt Defect in the Univerſe, if all Nature is to be radically deſtroyed below Man? Muſt there not be wanting, on this Hypotheſis, Myriads of Creatures to teſtify the Excellence of the Divinity? What can exhibit the Perfection of infinite Life, but the Communication of all poſſible Degrees of it? Of infinite Goodneſs, but the Gift of all poſſible Degrees of Happineſs? And of infinite Power, but all the poſſible

Varieties

Varieties of Being, which can be conceived or imagined? We can look no Way now but we meet with Inſtances of the greatneſs of the Deity; and will there be fewer Teſtimonies of his Perfections in a better World? If any Thing is certain, it is that the Perfections of God will never be leſs viſible in his Works than they are at preſent.

FINIS.

ERRATA.

In Vol. I, Page 13, Line 9, place *the* between the Words *all hideous*. Page 13, Line 13, for *natural* read *mortal*. Page 15, Line 4, dele *we*. Page 77, Line 11, for *Evil* read *Vice*; and again in the ſame Line, for *Evil* read *Vice*. Page 106, laſt Line, for *Simularity* read *Similarity*.

14 NO 63

In Vol II, in the Title Page, for *paſuntur* read *paſcuntur*. In the Preface, Page 9, Line 1, for *Hildrup* read *Hildrop*. Page 4, laſt Line, dele *a* in *groaneth*. Page 5, Line 4, for *groan* read *grone*: In the ſubſequent Pages where the like Words occur, make the like Alterations. Page 8, laſt Line, place *a* between the Words *within Parentheſis*. Page 110, Line 14, place *many* between the Words *that Brutes*.